

The Living Church

January 2, 1955

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THE MAGI: On their way, medieval style [p. 10].

HAT'S WRONG WITH CHURCH MUSIC? P. 14.

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

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January

2. 2d Sunday after Christmas.
6. Epiphany.
8. Special convention diocese of New Jersey for election of successor to the late Bishop Wallace John Gardner, Trinity Cathedral, Trenton.
9. 1st Sunday after Epiphany.
16. 2d Sunday after Epiphany.
- Church and Economic Life Week, to 22d.
18. World Week of Prayer for Christian Unity, to 25th.
23. 3d Sunday after Epiphany.
- Theological Education Sunday.
- Girls' Friendly Society week to 30th.
25. Conversion of St. Paul.
30. 4th Sunday after Epiphany.

February

1. Convention of diocese of Maryland, Frederick, to 2d.
2. The Purification.
6. Septuagesima Sunday.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Interchange Preaching

I would consider it a very real privilege if you would allow me . . . to express my gratitude to the clergy of the Episcopal Church who, through the scheme of interchange preaching arranged by the Department of the Council for Ecumenical Relations, so generously opened their pulpits to me during my three months' stay in the United States this year. It has been a most humbling experience to have received so warm a welcome and have the pleasure of participating in such a vital and warm-hearted fellowship; I have seldom learned so many lessons in three months and thank God for it all. The interchange preaching scheme is a God-given opportunity for strengthening the bond of fellowship between us.

(Rev. Canon) ALBERT WM. EATON,
St. Peter's Vicarage.
Leicester, England.

The Lord's Prayer

You do well to comment editorially [L.C., November 21, 1954] on the phrase "Lead Us Not into Temptation." Interest in the example our Lord gave us about prayer is a good thing.

Discussions of this kind cause us to think about the roots of our religion. Stirring up (Advent Sunday collect) our in-

terest may not necessarily precede stirring up our wills, but oftentimes it helps.

If General Lee's proposal makes people think more deeply about the Lord's Prayer, he has accomplished some good, whether or not his idea is accepted.

As for the suggestion itself—he quotes a translation from the Latin, and the editorial quotes Greek. Jesus spoke neither.

The version of the Assyrian scholar, Dr. George M. Lamsa, is different from any quoted in either the November 14th or November 21st issues of THE LIVING CHURCH. He says "this phrase in Aramaic means 'Do not lead us into temptation.'"

What is wrong with that?

CLARENCE C. SMITH
Waynesboro, Pa.

I wish to call attention of fellow churchmen to the seriousness of the proposed change of the wording of the Lord's Prayer [L.C., November 21st]. The expression, "Lead us not into temptation" has been consecrated by the universal usage of Christendom for nearly 20 centuries, and it is unwise (to say the least) to tamper with it.

The proposed substitution "Let us not fall when tempted" may sound theologically correct; but there is theological soundness also for the traditional expression. Those who so lightly would have us

subscribe to the change forget that the idea of not falling when tempted is implicit in the Lord's Prayer as the Church has been saying it since the days of the Apostles. And if we pray for grace not to be exposed to temptation, it is because, given the sinful frailness of our nature, there is danger that we might fall.

If we begin to tamper with the sacred text, there is no telling where we might end. For instance, it might sound more theologically correct (and even more logical) to replace the words, "Give us this day our daily bread," with the words, "Give us physical strength and social opportunity to earn this day our daily bread."

To millions of our fellow-Christians, both Catholic and Evangelical, the proposed change, no matter how theologically clever, must look like a stunt which can neither help our ecumenical strivings nor bring the Kingdom of God one inch nearer.

(Rev.) FRANCIS C. CAPOZZI,
Retired.

West Bangor, Pa.

Power of Prayer

I just want to thank you for your wonderful article entitled, "Angels Round My Bed," by Christine Heffner [L.C., October 17th].

I believe what she wrote, although to many people it may sound fantastic and

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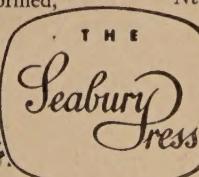
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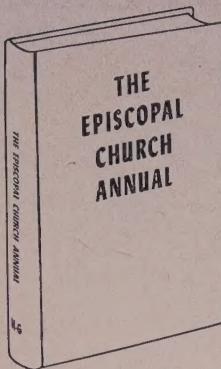
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absurd . . . is true. I brought our copy to a convalescent home for a friend of ours to read, one who has been bed-ridden for a long time due to shock but who has little faith in the power of the healing of God. . . . I asked her to read it, and to pass it around to others in that home. When I get more copies from THE LIVING CHURCH, I shall endeavor to pass them on to other convalescent homes, where I know they will be gladly received.

I have been sick many times in my life, physically and mentally, but due to the power and Faith I have in our Lord, Jesus Christ, I have been made whole again. If He can do it for me, He can do it for others, if they but seek His help. I believe in the power of prayer, and the prayer of St. Francis of Assisi, which I adopted as my own from the time I was a little girl. I have found that when you are in pain, physically or mentally—look around and find someone who is worse off than yourself; help them and you will forget your own pain. It's as simple as that. . . .

I am proud to be a member of the Episcopal Church, although I was brought up a Presbyterian, and I love our Church and all its rituals, and especially its ministers and their people. When I am in church, I feel like I'm in Heaven, and I shall continue to go every Sunday to Communion as long as I am able to walk or ride. God bless you all for your fine magazine and editorials. I only wish THE LIVING CHURCH was in every home in this land, this great country of ours, because without the Church, we are like lost children without a home or parents.

MRS. CATHERINE LYNN,
Manchester, Conn.

Curate, Not Rector

My letter [L.C., December 19th] is signed "Rector, Church of the Atonement." The Rev. Robert Leonard Miller is rector of the parish. I am the assistant. Would you be good enough to make this correction?

(REV.) J. F. HARRIMAN,
Curate, Church of the Atonement.
Chicago, Ill.

Unjust Charge

The letter of Frederic E. Mansfield, Jr. [L.C., November 21st] has by coincidence, appeared while I am visiting the states.

If Mr. Mansfield is the layman whom I remember at St. George's by that name early this year, I can only say that not only was he invited to serve at the altar, but was invited, together with any friends he might care to bring, to my home.

It is clearly not the business of English chaplains in France to seek to draw Americans into their fellowship, unless there be no American Church in the area. If Americans come of their own free will they are certainly always most welcome at St. George's.

I am convinced, too, from what I know of the work of the American pro-Cathedral in Paris, that the charge made is as unjust towards them as it is towards the British churches.

(Rev.) HENRY R. T. BRANDRETH,
Chaplain of St. George's Church.
Paris, France.

Gesture of Amity

On page 183 of *Prayer Book Studies IV—The Eucharistic Liturgy*, we read, in reference to the "filioque" clause in the Creed:

"The omission of the phrase as a gesture of amity toward the Greek Churches could hardly be expected to accomplish anything substantial in that direction, whereas it would deprive us of a real enrichment of the thought of the Creed, of which we are in legitimate possession."

In my opinion it would be a little more than a "gesture of amity" toward our fellow Catholics of the East if we both shared the same Creed. The Old Catholic have struck "filioque" (and the Son) out of the Creed. I do not see why we cannot do the same.

We Anglican Catholics base our Reformation primarily on two principles: (1) antiquity and (2) sound learning. The addition of "and the Son" in the Creed complies with neither. The original Creed adopted by the whole Church did not contain these words. They were added in the sixth century. Because they do not comply with antiquity, we should strike them out. As every theologian knows, the Holy Ghost does not proceed from the Father and the Son. He proceeds (as the Prayer Book Studies says) from the Father through the Son. "Filioque" just is not true.

I am a layman, not a priest. Most of us laymen, when asked by non-Catholics as to the teachings of the Faith, reply from the Creed. If an ordinary layman were asked "From whom does the Holy Ghost proceed?" the layman (referring to the Creed) would say, "From the Father and

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the Son." The layman would be giving an outsider the wrong doctrine.

The Creeds were not written for theologians only, but for every person in the faith so that he can have a clear statement of the Catholic Faith. It is pride on the part of some theologians who deny us this privilege.

WILLIAM PAUL RAWSON,
Grosse Pointe, Mich.

Editor's Comment:

The expression "from the Father and the Son" is considerably more accurate than the phrase, "from the Father through the Son," which obscures three or four truths in order to emphasize one. The Son has everything the Father has, except paternity, and the Holy Ghost proceeds from both. But, theologians tell us, He proceeds "not as from two principles, but as from one principle, not with two spirations, but with one spiration." The doctrine of the double procession guards against the Arian view that there is a difference in essence between the Son and the Father, but at what point the phrase was first inserted in the Creed is uncertain. It has been affirmed by Councils in which Greek bishops participated but never ratified by the Eastern Orthodox Church, although many Orthodox theologians accept it. Rather than omit the clause from the Creed, some further qualification should be added to clarify it.

Armed Forces

It's wonderful at long last to read an article that faces up boldly to life as we now it—I mean, of course, Bishop Louttit's "Build-up" [L. C., October 31st].

As I wrote the Bishop, I hope your readers will not conclude that the GI enlisted man is the most miserable offender. Officers, too, from lieutenant on up, are just as involved in these tragic departures from the Christian way of life. But the officer can afford, financially, to "appear" to be associating with the highest types of society. He need not "shack" with a woman in a disreputable alley way because he can afford to house her in more respectable quarters. He's not seen with her in the dives, because he dresses her well enough so she can mix with Army wives and women civilian employees at the Clubs (Armed Forces Clubs, I mean). But underneath she's just as much the "pick-up" prostitute that the poorer GI "shacks up" with.

We need more honestly revealing articles like this to help our people "wake up out of sleep!"

(Chap.) JOHN H. STIPE.
Sasebo City, Japan.

Intinction

I am glad to see [L. C., December 5th] that you have the courage to maintain your opposition to intinction, despite the bitter barrage which has been directed against you. Your position is well in line with that put forward in the notable

"Spiritual Erosion" editorial of some years ago, which many of your readers have felt to be the most nearly inspired piece of writing ever to appear in THE LIVING CHURCH.

As regards your correspondents who so excitedly argue that the chalice of our Lord's Blood endangers the public health, we need to pay little attention to arguments such as those offered, for one example, by Dr. Leavell. The extreme nature of the implications of his concluding paragraph are enough to vitiate his whole presentation. Surely he knows that there are scores of aspects of daily life which are "deleterious to health," a thousandfold more than the use of a common chalice in the Lord's Supper. The important consideration, of course, is whether the threat, if indeed it is one, is a *significant* one. A reasonable man will also ask himself whether it is one which is reasonably capable of being avoided, but he will not concern himself very much with this if, again, the threat is one that is not genuinely significant.

Riding in a bus can be "deleterious to health." So can drinking a glass of beer at the corner saloon or a soda at the drug store. John Andrews points out in Public Health Reprints No. 2574 that bacterial swab counts of 7,000,000 were found on beer glasses in barrooms, and counts of 390,000 on tumblers in soda fountains. A church supper, as you point out, can be a bacterial bonanza unsurpassed....

Medical men often do view these matters too narrowly. They refuse to be whole men, as it were, arguing everything within the brittle limits of the medical opinions of the moment, with scant regard to other human values, but demanding none the less that their judgments be accepted as final and governing.

The truth is that this matter of the common chalice is probably more than 99.9% a matter of religion and less than 0.1% a matter of health. It is discouraging to see the clergy (not all of them, thank God) cringing before the medics. It is an unhappy thing when a priest is more intent on avoiding the fantastically improbable death of one body from allegedly chalice-borne infection, than in avoiding the death of literally thousands of souls through the unsettling of faith which this tampering with the Sacrament brings about.

It does no good to argue that the people *ought not* be upset by these things. The fact remains that they are. Parishioners, in general, are not philosophers. They are not religious savants. They are busy and harassed "little ones" who look to the Church for certainty and assurance and conviction and courage. Too often, these days, they encounter instead uncertainty, questioning, doubt, and timidity. If they stumble, whose is the fault?

In short, it is quite beside the point to argue the oligodynamic effect of silver. In all probability a few unhappy germs do huddle forlornly on the rim of God's Cup. So do they, a thousand or a million times as numerous and menacing, on virtually everything that we touch with our hands or lips during the whole day long. Why then must we tamper with the Sacrament, to the weakening or destruction of the

faith of many, in order to counter something hardly more than chimerically relative to the other very real health threats that lie all around us? Why must we destroy the precious commonness of the Holy Meal? And why, above all, are our clergy so dishearteningly ready to yield to the world on matters of religion, of such importance to souls as this is? . . .

SAMUEL J. MILLER,
Chemical director, the DuBois Co.
Cincinnati, Ohio

Mission to the Tiruray

Thank you for mentioning our Mission in [Sorts and Conditions, L.C., August 8th, 1954].

To make a necessary correction: this is a Mission to the pagan Tiruray not to Mohammedans. The Tiruray are probably the original hill people of this area whereas the Moros are immigrant traders (and pirates) who have settled chiefly along the coasts and rivers. The Tiruray are primitives who have borrowed much from their Mohammedan neighbors but they have not adopted the religion of Allah and his Prophet. Their religion is animistic and hard to define. It is not at all organized even as they are not organized, being nomads who live dispersed on the hillsides.

This Mission also ministers to settlers who have come from the provinces of Northern Luzon, the Ilocanos. They are counted as Christian Filipinos. Most of them were Roman Catholics, having learned Christianity from the Spanish padres.

I enclose copies of other issues of our "Tidings" for your information [See p. 11].

(Rev.) VINCENT H. STROHSABL,
Priest-in-charge, Mission of
St. Francis of Assisi.

Upi, Mindanao, P. I.

Armed Forces Bishop

A survey has recently been launched to gather the individual expression of every Episcopal priest who has served (past and present) as a chaplain in the armed services regarding the need for a military suffragan. The query is being addressed to every one whose address is available in old and current copies of the *Episcopal Church Annual*. The job will take some weeks or months, and the results will be published when it is done.

Meanwhile it is regrettable that various individuals have belabored the question without having adequate understanding of it.

In my own personal correspondence with many of my friends in the chaplain corps I have found that only three out of 41 have ever been "surveyed" for their opinions. Evidently all the surveys made to date have been of purely local nature. . . .

The meat of the matter is simply this: we need a military suffragan or we don't; it is not a subject for equivocation. So far as I know, only the opponents of the idea have had their opinions aired; the men who certainly ought to know of the need (the chaplains themselves) have never as a group been asked. The widespread sur-

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Parishes will be placed in five groups according to the number of their communicants (figures will be taken from the 1955 edition of the *Episcopal Church Annual*): group 1, under 100 communicants; group 2, 100 to 299; group 3, 300 to 499; group 4, 500 to 999; group 5, 1,000 and over.

To be considered for an award a guild in a parish belonging to group 1 must submit a minimum of 5 new (not renewal) one-year subscriptions; in group 2, 10; in group 3, 20; in group 4, 40; in group 5, 60.

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ey now under way will give us the answer.

Certainly it is true that a military suffragan would be in a peculiar situation with regard to jurisdictions of other bishops. But who can say this cannot be gracefully adjusted by those concerned? . . .

The travel expense of a military suffragan shouldn't concern the Church. Surely would never approximate the costs of the many "junkets" made by various bishops who have made trips to overseas installations. And furthermore, the military suffragan's effectiveness would be far more evident. . . . During my own army service I had occasion (with a number of other clergy) to be called to a "conference" with a junketing bishop. All we got was a perfunctory handshake before he was whisked away to be entertained by the "brass." This, according to many other chaplains, happened in other theaters of the war, too. Incidentally, we noted with contempt and disgust the glowing "reports" they wrote in church periodicals when they returned home.

Bishop Louttit's reference [L. C., December 12th] to a "parallel" situation amongst college chaplains and students is facetious. Those institutions are located within jurisdictions of our bishops, and the chaplains thereof are assigned by (and under the direction of) the bishops of the dioceses.

In his summary the bishop of South Florida indicates with quaint equanimity that the problems which he lists can easily be solved, thus making the election of a military suffragan unnecessary. One problem is the recruitment of younger clergy as chaplains. Why isn't it being solved? simply because nobody is doing it. Everybody says "Let George do it," and it remains undone. You can't "invite" the younger clergy to become chaplains and expect them to rush forward.

The second item; the Church is supposed to have been training our youth in their religious duties for many centuries. Who supposes that there will be a tremendous upsurge of it now, simply to support our chaplains? . . .

The bishop's third item of summary refers to the clergy and parishes keeping in close contact with their people in the services. It should be amply evident by this time that, with some few exceptions, our clergy and parishes have *not* done so in the past and there is no good reason to expect them to swap their lethargy for an abounding enthusiasm overnight. The final item finds the bishop asking for prayerful co-operation of the entire Church. We didn't get it in two recent wars; it is conceivable that it will be forthcoming now?

The Church's voice spoke out in 1949 General Convention; instead of obeying that mandate the House of Bishops has let itself be bullied into avoiding it by a few. . . .

Let's face a few urgent facts, and bury our own personal opinions and our fancies. We have a tremendous opportunity in the armed forces. . . .

(Rev.) SYDNEY H. CROFT,

Lt. Col. Chaplains Corps, USAR.
Delafield, Wis.

"THERE IS therefore now no condemnation for those who are in Christ Jesus." This is probably the most disbelieved passage in Holy Scripture among those who count themselves devout Christians. It is the religious concept that could almost put the psychiatrists out of business (or, better, permit them to concentrate on the people who really need their help). But next year, and the year after that, the chances are that Churchpeople will go on as they did last year and the year before, torturing themselves with feelings of personal inadequacy.

IT SEEMS that, no matter how freely salvation is offered to us, we immediately get to work on being technical about it — looking, as our Yankee forebears used to say, a gift horse in the mouth. For the mundane anxieties we sought to escape we substitute new anxieties with a religious coloration: Do we use the sacraments rightly? Do we have the right amount and kind of faith? Is our rule of life adequate? Are we making spiritual progress? Do we do enough for the Church? Give enough? Pray enough?

OUR worry about our own religious observances is as nothing to our intense concern for other people's. Are they really "in Christ Jesus" at all? How far in? It does not take much knowledge of psychology to discern that this worry about other people's spiritual condition is only a projection of our anxiety about ourselves.

THE ANSWER to all these questions about our religious observances is, of course, "No." We do not use the sacraments rightly, and neither does our neighbor. Our faith is as insignificant as a mustard seed, our rule of life laughable, our spiritual progress infantile. We shirk on our Church work, haggle over our giving, pray selfishly and by fits and starts. But "There is therefore now no condemnation for those who are in Christ Jesus."

CHRIST tackled the problem of sinfulness at the deeper level of the well-springs of behavior. "Forgive us our trespasses as we forgive those who trespass against us." "If you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

BEING unloving and being unloved are two sides of the same coin. We cannot be saved simply by laying hold on God, for we cannot believe that God loves us unless He loves those we despise. We know ourselves better than we think, and realize in our hearts that we are no better than our neighbor. If we say he is headed for the rocks, we realize with a start of horror that we are in the same boat.

THUS, forgiveness is the avenue to faith, and censoriousness is the road to destruction. We won't enjoy heaven unless we

like the sinners whom God has chosen to people it.

WHILE bewailing other people's sins, I think I shall bewail the sins of the clergy. Maybe the coach does not have to be an athlete, but I should like to see a higher level of prowess in forgivingness and sheer acceptance of people, a little less emphasis on theological, ecclesiastical, social, or political details and a little more emphasis on the open heart, among those sworn to be "wholesome examples and patterns to the flock of Christ." So often, this "wholesome example" is taken to mean the code of behavior of a respectable citizen of the world rather than the pattern of the Kingdom of God — that pattern which scandalizes the moralist (a stumbling block to the Jew) and seems moronic to the intellectual (foolishness to the Greek).

IT WOULD be easier to be scandalously and foolishly Christian if our pastors showed us the way more boldly.

THE PROBLEM of this doctrine of absolute forgiveness by man and absolute acceptance by God is the apparent implication that it encourages an absolute absence of moral standards. On the contrary, it is the only basis on which the genuine moral standard — the standard of perfection and God's holiness — can realistically be urged upon mankind. Virtue is not a deal with God to maintain a certain minimum of behavior, but a matter of moving forward as fast as our condition permits toward the goal made visible in Christ.

UNDOUBTEDLY the best device of applying to ourselves the glorious message that there is no condemnation for those who are in Christ Jesus is the practice of sacramental confession. It combines rigorous honesty in personal assessment with the discipline of telling someone else the results, and concludes with the declaration of God's total forgiveness. Like other Christian practices and ordinances, it can be abused. But if I read the Gospel rightly, the abuse is the opposite of what it is commonly supposed to be.

THE ABUSE of Confession is the idea that you are supposed to repair to the Confessional to report a moral victory, to secure absolution for sins that you are perfectly certain you will never commit again. Confession is for sinners still in their sins, who, as we say of those of another ecclesiastical obedience, "go right out and do the same thing over again." It is the means whereby Christ's ministers exercise His towering compassion that lifts up the fallen again and again and again. If you haven't been to Confession, you may not realize how forgiving your pastor really is.

I AM reminded of Don Marquis' story of the bum who fell upstairs — he lost his footing in the up escalator. That is about the way it is for those who are in Christ Jesus.

PETER DAY.

The Living Church

SECOND SUNDAY AFTER CHRISTMAS*

EPISCOPATE**Heart Attack**

Bishop Jenkins, retired Bishop of Nevada, suffered a severe heart attack December 14, 1954, at his home in Anaheim, Calif. He suffered further complications resulting from pneumonia. Bishop Jenkins had been assisting the Bishop of Los Angeles with Confirmations and other services.

Bishop Jenkins, who will be 84 in January, was consecrated missionary Bishop of Nevada in 1929 and resigned in 1942. He moved to Anaheim, Calif., in June, 1954 from Port Orford, Ore.

Thirty-Five Years

An episcopate of 35 years was completed January 1st, date of retirement for the Rt. Rev. Granville Gaylord Bennett, Bishop of Rhode Island. Bishop Higgins, coadjutor of Rhode Island, replaces Bishop Bennett as diocesan.

Bishop Bennett was only 37 when, in 1920, he was consecrated coadjutor of Duluth. (The diocese of Duluth has since been reunited to the diocese of Minnesota.) He became Bishop of Duluth in 1922 and remained there until 1933. In 1935 he became auxiliary bishop of the diocese of Rhode Island, helping Bishop Perry of Rhode Island, who was then also Presiding Bishop of the Church, with his diocesan work. (Auxiliary bishop is not an official title, but refers to a more or less personal arrangement between bishops.) In 1939 Bishop Bennett became suffragan of Rhode Island, and in 1946 he succeeded Bishop Perry as diocesan.

The diocese of Rhode Island, though the smallest in the Church in area, had in 1953 the thickest concentration of Churchpeople in the country, with 320,000 communicants. It has given four Presiding Bishops to the Church, Bishops Seabury, Griswold, Clark, and Perry. During Bishop Bennett's episcopate, diocesan activity, especially in missionary work, has been increased.

Bishop Bennett is a native of South Dakota and studied at the old Western Theological Seminary. He was ordained in 1907, and served churches in Bozeman, Mont., Great Falls, Mont., and Minneapolis, Minn., before his consecra-



BISHOPS HIGGINS & BENNETT
Churchpeople in thick concentration.

tion in 1920. At the time of his resignation he was, next to Bishop Quin of Texas, the senior active bishop in the Church, by date of consecration.

Bishop Higgins, the new Bishop of Rhode Island, was consecrated coadjutor in 1953. He is widely known as a pastor and an author.

FINANCE**Red or Black**

Whether the finances of the Church for 1954 will come out in the black or in the red will not be positively known until after the middle of the first month of 1955.

When the 1954 budget was planned the 102 dioceses and missionary districts of the Church indicated that they expected to contribute a total of \$4,854,953.* By November 30, 1954, when the most recent statement was published by the treasurer of the Church's National Council, \$3,971,655.29 of that amount had been paid. This does not quite equal the amount the national Church anticipated having by that date.

*Other money comes from such sources as United Thank Offering and trust funds. Total amount budgeted for 1954: \$5,729,441.

TUNING IN: The Second Sunday after Christmas (whenever there is one) is always the first Sunday of the new year. This year it falls on January 2d (date of this issue). In the calendar on p. xlvi of the Prayer Book, January 2d stands

opposite the letter b. B is therefore the Sunday Letter (or Dominical Letter) of the year just begun, and every date opposite b, throughout 1955, will fall on a Sunday. (First Sunday of 1954 was January 3d, with Sunday letter c.)

The treasurer, H. M. Addinsell, explains it this way: "Allowing one month for collection and transmittal, receipts by National Council, as of November 30, 1954, should amount to at least 10/12 of the total amount expected for 1954." Ten twelfths of that amount would be \$4,045,790, or almost \$75,000 less than the expected \$4,854,953.

One diocese and one missionary district, however, overpaid their expectations by a total of \$533.66. This reduces the November 30th deficit to \$70,000. Pittsburgh overpaid its expectation of \$60,000 by \$5,158.66; and the district of Idaho overpaid its \$6,845 by \$1555 (Pittsburgh's expectation was almost \$30,000 less than the quota assigned to it by National Council, but Idaho's expectation equalled its quota.)

New Booklet

"What is the Episcopal Church Foundation?" is the title of a new booklet put out by the Foundation. It explains the origins of the Foundation from a group of prominent laymen called together by the Presiding Bishop to provide a firm financial basis for the Church. Under the heading "What the Foundation Does," the Revolving Loan Fund and its uses are discussed. Finally, the pamphlet tells what the Foundation hopes to do in the future, and how gifts to it may be made. The address of the Foundation is 366 Madison Ave., New York 17, N. Y.

ARMENIANS Stubby Pinnacles

Archbishop Mampre Calfaya, locum tenens of the North American Diocese of the Armenian Apostolic Church, announced the signing of a contract with an architectural firm to prepare plans for the erection in New York City of a cathedral and cultural center.

The structure is to be built on a 27,000-square-foot site at Second Avenue and 34th Street the Church has acquired over a period of years at a cost of more than \$400,000.

The Diocese takes in all of the United States, except California, as well as Canada, Cuba and Mexico.

The design is expected to incorporate

ome of the early and striking features of classical Armenian masterpieces. Among such features would be cloistered interior columns and arcades, pointed arches, and stubby pinnacles. [RNS]

PUBLISHERS

New Editors

The new editor of the *Episcopal Church Annual* is Clifford P. Morehouse, vice president of the Morehouse-Gorham Co., publisher of the *Annual*. The change is effective with the publication of the 1955 *Annual*, scheduled for the end of 1954. Linden H. Morehouse, who has been editor since the *Annual* was moved from Milwaukee to New York in 1941, continues as president of Morehouse-Gorham. Miss Alice Parmelee, who, as managing editor for the same period, has done the actual compiling of facts and statistics from diocesan journals and other sources, has also resigned [See L. C., December 26, 1954].

Work on the 1956 *Annual* begins this month, with Clifford Morehouse, former editor of *The Living Church*, assisted by Elinor W. McKinley, who will have the title of assistant editor. Miss McKinley, a 1950 graduate of Mount Holyoke College, has been a sales clerk in the Morehouse-Gorham bookstore in New York since 1952. She will com-



CLIFFORD P. MOREHOUSE
Annual Editor.

pile facts for the *Annual* and prepare it for publication, and will also serve as editorial assistant for book publications of Morehouse-Gorham.

The 1955 *Episcopal Church Annual* marked the 125th consecutive year of this publication and its predecessors. The present *Annual* traces its history from *The Churchman's Almanac* (1830), *Whittaker's Churchman's Almanac* (1854), and *The Living Church Annual*

(1892). All of these were combined in a single yearbook in 1922, as *The Living Church Annual*, and the title was changed to *The Episcopal Church Annual* with the issue of 1953.

ORTHODOX

Transfer for Bishop

Bishop Athenagoras, since 1950 head of the fourth diocese of the Greek Orthodox Church (headquarters: Los Angeles), has been transferred to leadership of the third diocese (headquarters: Boston).

He will assume his duties there about January 10th. Transferred with him was the Very Rev. Archimandrite Kallistos Samaras, chancellor of the fourth diocese, who will become chancellor in the New England area.

The third diocese includes about 250,000 adherents of the Greek Orthodox faith, compared with about 100,000 in the Los Angeles area.

Bishop Athenagoras, 43, also will supervise the faculty of Holy Cross Seminary, Brookline, Mass.

In a farewell letter read in all churches of the third diocese, the bishop said he had accepted the call "after much thought and prayer."

He urged his people to "reject reckless attitudes and abide in unity and

MUSIC

Nostalgic Appeal

By the Rev. JOHN W. NORRIS

A new radio program, entitled "Thy Kingdom Come," combining the words of Holy Scripture with music of the church in new and original arrangements and harmonizations made its initial appearance before the public on Saturday evening, November 20th at 6:30 p.m. It takes over the spot long held by the famous NBC orchestra under Toscanini. It is not being announced as a religious program in the usual sense of the word nor does it prove to be one accepting only that it employs hymns and music familiar to the churches and passages from the Bible. It is frankly a program that is "theatrical" in its methods and results.

Musically this program is along the lines made famous by such skillful directors as Fred Waring and is reminiscent of the chorus work frequently heard on such stages as Radio City Music Hall. The reading of the scriptures, which on the first program consisted of passages from Psalms 42, 24, and 46, was dramatic in quality. This is not to con-

demn the broadcast, for this is the basis upon which it has been conceived and the objective of the presentation. In fact the news releases announcing the program frankly refer to it as a "show" and this term best characterizes it.

"The show" said Dr. S. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches, "is not a 'religious' program as the term is normally used. There is no sermon — only the timeless words of the Scripture. The music is not 'sectarian,' though listeners of all faiths will hear songs that they feel are their own. Much of the appeal will be in the nostalgia it brings out, along with the dramatic arrangements."

The chorus, consisting of 14 voices, is supported by a 17-piece brass ensemble. The whole is directed by Harriss Hubble, who conceived it and will arrange the program. He also has composed all of the original music for it. Mr. Hubble has worked on the music-arranging staffs of major networks both in New York

and on the West Coast for more than 25 years.

The Scripture passages, which, though timeless, are couched in modern terms and what in some instances suggested free translations, are to be read by Ray Middleton, singer-actor.

Without doubt this program will have a great appeal. The choral work is of the type that is popular. The brass ensemble is effective and kept under restraint by the conductor. It will be unfortunate, however, if our people or the people of other communions demand this type of music in the actual services of the Church where the purpose is the praise of God and is not an appeal to the "nostalgia" of the congregation [see page 14].

This program is being sponsored by the Commission of the National Council of Churches in co-operation with the Presbyterian Church, USA, which is bearing all of the costs of the program. The program is expected to continue until next April.

obedience to the Archdiocese," and concluded with an apology "to those whom I have embittered in the execution of my duties."

This was an apparent reference to a split in the Greek Orthodox community over removal of the spiritual center from an old church in Los Angeles to the new St. Sophia's Cathedral — a dispute that was taken to court.

Although legally settled with a court admonition that the Greek Orthodox community live together in a spirit of brotherly love, some bitterness has continued, a spokesman indicated. [RNS]

UNITY

Week of Prayer

The American Church Union announces that materials are available for the annual observance of the World

Week of Prayer for Christian Unity, to be held January 18th through January 25th. The program is based entirely on the Book of Common Prayer so that the daily intentions may be kept through public services and private prayer. The schedule is available from the A.C.U., 347 Madison Av., New York 17, N. Y., at 75c per 100 copies, or 10c per dozen copies.

The World Week of Prayer for Christian Unity aims to rally all Christians to pray together at the same time for unity. The founder of the World Week of Prayer was the late Abbe Paul Couturier, a French Roman Catholic priest. It has been observed since 1936.

A tract has recently been published in Lyons, France, in the spirit of Abbe Couturier. It provides various subjects for intercession for each day of the Week of Prayer: the unity of all Christians; sanctification of Roman Catholics, Or-

thodox, Anglicans, Lutherans, Calvinists, and all other Protestants; the unity of all men in the Charity and Truth of Christ.

ARCHITECTURE

A Compelling Reason

New York's Cathedral of St. John the Divine — the world's largest cathedral and second largest church — may be the first Gothic cathedral to be completed in architecture of modern style according to the December *Architectural Forum*, leading architectural and construction industry magazine. Rising building costs and difficult foundation conditions are part of "a whole series of developments" that make it unlikely the great structure will ever be finished in the "costly Gothic" in which it was started 62 years ago, the magazine explains.

"Many people, including the cathedral authorities, are seriously questioning the appropriateness of proceeding with drawings which are decades old and based, in turn, on concepts which are anachronistic," says a special article in the magazine by James M. Fitch, Associate Professor of Architecture at Columbia University.

Professor Fitch also records a compelling reason why "the need is real and pressing to complete at least the central section of St. John's — and to do it quickly, economically and appropriately," as contrasted with construction from old existing plans, which would "be neither quick nor economical." The 45-year-old terra-cotta dome over the cathedral crossing, between the nave and the choir and altar, "shows signs of failure," reports Professor Fitch. "The dome was built by Rafael Guastavino in 1909 and guaranteed by him for only 10 years. It has always been regarded as a temporary expedient: and now though it has outlived its guarantee by almost five times, it looks as if its days were numbered. Even with radical and expensive surgery, it cannot last much longer."

Citing the fact that the architectural styles of many cathedrals were altered over their lengthy periods of construction, and Chartres is famous for its one high Gothic spire rising opposite one that is close to Romanesque, Fitch writes:

"The history of St. John's up to date may seem to us one of mistaken, if sincere efforts, but it has the great merit of being still unfinished. It thus presents still another generation of American architects with a challenge. It seems to *Forum*, as it does to me, that this challenge should be accepted."

"The cathedral should be finished and finished in a contemporary idiom."



The Cover

ANACHRONISM, or the taking of an event out of its proper time-setting, is a sin pardonable in art if the art be good enough as art. Thus the 15th-century Stefano de Giovanni Sassetta (ca. 1400-1450) was able to portray the Journey of the Magi in medieval terms — and get away with it.

The picture (original of which is in the Maitland Griggs collection in New York) is supposed to be a fragment of a larger *Adoration of the Magi*. In the distance, where the two hills intersect, is seen Sassetta's city, Siena, with its gates.

On the crown of the hill to the right is a castle. Overhead a flight of cranes wing their way. The slope of the hill in the foreground is lit up by the rays of the Star, while the three Kings on three horses (one white, one black, and one bay), preceded by three pages on foot and followed by mounted servants behind, journey on.

In the left corner are three packhorses bearing gifts (including a monkey), followed by a dog and three more attendants, one of them carrying a falcon.

INTERNATIONAL

ANADA

Death of Bishop

The Rt. Rev. Frederick Patrick Clark, Bishop of Kootenay,[¶] died suddenly at Cranbrook, B. C., on December 16th. He was 46 years old.

Dr. Clark was ordained in Montreal 1933. Among positions he held before consecration were: sub-warden and warden of St. Chad's Theological College in Regina, Saskatchewan, 1935 to 1940; rector of Holy Trinity Church, Vancouver, B. C., 1941 to 1945; dean of Kootenay and rector of St. Saviour's Cathedral, Nelson, B. C., 1945 to 1948. He was consecrated Bishop of Kootenay 1948. Since then he has applied himself unspuriously to the needs of his scattered diocese, covering large areas and accepting a heavy burden of engagements. At the time of his death he had been making Christmas visits to East Kootenay parishes.

Dr. Clark is survived by his wife, two sons, and a daughter.

MELANESIA

Floating Home

Funds are being raised by the Church of New Zealand for a new mission ship for the Bishop of Melanesia. The present total of £38,000 (approx. \$100,000) is more than the original goal of the campaign, but the cost of the ship has increased so that more money is needed. The ship, described as a floating home for the bishop and his staff, is a necessity for work in this scattered island-diocese. A number of American Churchpeople have contributed to the fund.

PHILIPPINES

Mission to the Tirurays

The parish leaflet of the Mission of St. Francis of Assisi, Upi, Cotabato, Mindanao, P. I., gives revealing sidelights on the life of the Church there. The Rev. Vincent H. Strohsahl, priest-in-charge of the mission, recently sent THE LIVING CHURCH several issues. It are described customs of the native Tirurays, and ways in which the mission ministers to them.

Since the Tiruray live apart from one another on the hills, moving to new clearings for their primitive farming, but the only opportunity for community life occurs at gatherings of relatives and friends for feasts. These may be

held for funerals or weddings; another occasion is the *kanduli*, a Thanksgiving Feast which the pagan Tiruray borrowed from their Mohammedan neighbors. There is no fixed date, and often several different *kanduli* are held in succession by different households. Fr. Strohsahl describes one of the *kanduli*:

"The people living in and about Mirab decided to have one big *kanduli* to which all would contribute and to which all could come at one time. And so, at 3 o'clock one Sunday morning, two fat pigs were squealing their futile protest to the butcher's knife; eight chickens were also prepared, and large quantities of rice pounded, winnowed and cleaned. . . .

"A surprising thing was that [I] was asked to come to offer the prayer of thanksgiving and to say grace; the religious reference was to be Christian! But perhaps that is not so surprising; [I] have been going there for services and instruction twice a week for more than four months since the mission acquired a Jeep station wagon, and rebuilt the chapel there. . . ."

The Jeep made quite a difference in the effectiveness of the mission:

"Formerly only one out station on the road was visited and that but once a month; now three are visited weekly. The response of the people is commensurate; there are many more regulars. . . .

"Old-time confirmands manifest a new appreciation of the gifts that are already theirs, and there is a better-motivated desire to be confirmed on the part of would-be candidates. Some of the seed planted in the 2200 postwar Baptisms will be brought to fruition!"

A good deal of use is made of filmstrips, for which the commentary is spoken in the native dialect. Good Friday services were held in four different places, using scenes from the Cathedral Films production *I Beheld His Glory*. "In the Philippines[¶] there are larger congregations on Palm Sunday and during Holy Week than on the Day of Resurrection."

To make the idea of the Redemption clearer to the people, Fr. Strohsahl, who is known as the "Fadi," illustrated it with a little skit. This is what happened:

"The preacher was illustrating the lines from the hymn: 'For lo, between our sins and their reward, We set the Passion of Thy Son our Lord.' He went through the motions of punishing a boy. A friend of the latter stepped forward and attached a pillow where it was most needed, but the preacher indicated dissatisfaction with that arrangement. When he removed it and was about to resume the whipping, the friend stepped in between and took the beating himself."

UNING IN: ¶Diocese of Kootenay embraces the "mainland British Columbia East of the 120th meridian of West longitude." It covers an area of 83,000 square miles and has a church population of 27,000 among a general population of

111,000. Before 1914 it formed a part of the diocese of New Westminster. ¶Missionary district of the Philippines was constituted in 1901. Its first bishop (1901-1918) was Charles Henry Brent, later Bishop of Western New York.

RUSSIA

Soviet Proposal

The Russian Orthodox Church recently gave its blessing to the Moscow conference of Communist states and called upon all nations to accept the Soviet proposal for a European mutual security system, according to the *New York Times*. The declaration, one of the rare political statements made by the Orthodox church, was signed by Alexei, Patriarch of Moscow and All Russia, and three permanent members of the Holy Synod.

AUSTRALIA

Anti-Liquor Plea

The moral welfare of the community would be gravely affected by the wide extension of facilities for selling and consuming liquor, stated Dr. William George Hilliard, Bishop Coadjutor of Sydney, in addressing the Legislative Council, upper house of the New South Wales state parliament. Over his protest, however, the council passed the bill extending liquor sales.

The legislators unanimously voted to hear Dr. Hilliard after the Legislative Assembly (the lower house) declined to allow him to address that body.

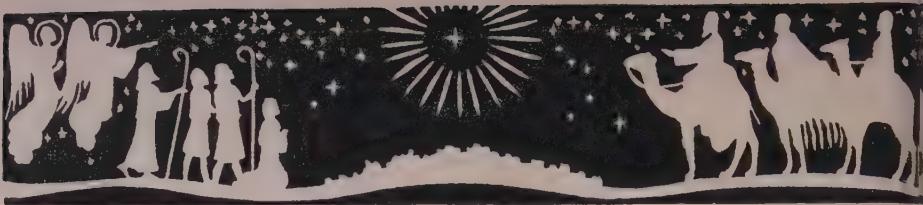
A few days earlier more than 1500 Non-Roman clergymen and laymen, led by Dr. Hilliard, marched on parliament house to protest against the proposed liquor law.

The liquor bill was introduced by the government after a referendum in which voters favored extending the closing hours of hotel bars from 6 p.m. until 10 p.m. However, the bill also provided for the granting of hundreds more liquor licenses to clubs and making night sports bodies eligible for licenses to open bars at fixtures such as trotting and coursing meetings.

Bishop Hilliard asked the Council to postpone all provisions of the measure except the 10 o'clock closing, contending that the people had not given a mandate for any other liquor extension. He proposed that the suggested extensions be referred to a committee of politicians, churchmen, and social workers who would advise the government on changes in the liquor laws.

The bishop also urged that the 10 o'clock closing provision be re-submitted to the people in another referendum after a trial period of three or four years.

[RNS]



IT WAS the night after Christmas. I came up the hill toward church with the four Merry children just after the sun had set. The boys had gone on ahead, running up and down steps and climbing walls and rolling down grass banks in the manner of vigorous teenagers, and I was walking along slowly with our four-year-old girl holding onto my left hand and our two-year-old holding my right. As we rounded a corner, the four-year-old shouted out, "Daddy, look at that big, bright star!"

Sure enough, just appearing over the city was the Evening Star, clear and bright in the fading twilight. I said, "Oh yes, isn't it beautiful? It must have been just such a star that led the Wise Men to the baby Jesus." I knelt down on one knee beside her to see it from her height, and, as I did so, some words sprang to my lips — words I had not said aloud for years:

Star light, star bright,
First star I've seen tonight;
I wish I may, I wish I might
Have the wish I wish tonight.

As I repeated the rhyme, my little girl looked up at me and said, "What did you say, 'Daddy'?" And I told her the story that, if you see the first star that comes out in the evening after sunset, you can make a wish using this rhyme, and if you don't tell anyone your wish, it will come true. So I went through the rhyme again with her repeating the words after me: "Star light, star bright, First star I've seen tonight. . . ."

I was reminded of another time and another place not so very many years ago, where a young mother had paused in much the same way to repeat the rhyme and the promise that went with it to her young son. Parents are bound to children, and children to parents, and brothers to sisters, and generations of men and women come and go in this earthly life held together in faith by such a simple thing as this: a star in the sky and a little rhyme and a believing heart.

The stars have always been an inspiration and a guide to men. They have somehow represented our ideals, our hopes, our wishes, and aspirations. Plato teaches, in the *Timaeus*, that every soul on earth comes from a star in the heavens and returns there at death. It was with sure human instinct that the wise men were led by a star to the Lord of life

TUNING IN: Story of the Wise Men is found in St. Matthew 2:1f, and is his counterpart to the story of the Angels and the Shepherds, told in St. Luke 2:1f. Christian tradition has done justice to both by using the latter as one of the Christmas

STAR LIGHT, STAR BRIGHT

By the Rev. Robert E. Merry

Rector, Church of the Nativity, Crafton, Pa.

Himself, humble and helpless in a stable manger. It was with sure human instinct that the idealism of the last century, with all its wonderful humanitarianism, had as its motto those words of Ralph Waldo Emerson, "Hitch your wagon to a star." It was with wagons hitched to stars of social and political and economic betterment that men and women, like Florence Nightingale, Samuel Gridley Howe, and David Livingstone, fared forth to conquer the world for the things Christ came to give us.

But today we seem to have lost touch with the stars. I know there is a lot of playing around with horoscopes — you can get them at any drug store for a dime, and there is a magazine regularly published, and a syndicated column in the daily papers, that will tell you what you can expect from the stars this month. Not many take these things seriously.

Ours is a generation of disillusionment, heaping scorn on the idealists of the last century. We say, for example, that these idealists were the smoke screen behind which the "Robber Barons" did

their work. It was, we say, because people like Emerson and Thoreau had their eyes on the stars that people like Andrew Carnegie, John Jacob Astor, and John D. Rockefeller were free to run rich and pillage the public domain; it was the mists of their mysticism that enabled Jay Gould and Cornelius Vanderbilt to hold their pitched battles between the Erie Railroad and the New York Central.

Modern folk say, "Keep your ideals for your kids and for a few dreamers (those starry-eyed idealists). We live in a hard and bitter world and we have to be realistic and practical." "Look," they say, "where the 19th-century led us: into two world wars and the present threat of atomic destruction."

There are people who tell me that they have given up hoping and wishing for things; they are living from day to day without hope because hopes and wishes and ideals have done nothing but lead them from disillusionment to disillusionment. Perhaps you feel this way. Maybe not on Sunday morning

Gospels, and the former as the Gospel for the feast of Epiphany, January 6th. Christian tradition is also responsible for fixing the number of the Wise Men at three. Scripture says nothing as to their precise number.

All wishes and hopes and aspirations that seek anything less than Christ and His Cross are foreordained to failure



church, but maybe on Monday or some other morning, when you face again the daily grind of office, home, factory, or the hazards of the open highway. Do you tell yourself not to wish for anything much; certainly not for what you really want because you probably won't get it, and if you don't wish, you won't be let down?

A man told me the other day that he had set his older children straight about Santa Claus.¹ He called them into his bedroom on Christmas Day after the presents had been given out and broke the news to them. He said they took it very well, partly because he asked them to keep up a good front for the sake of the younger children. He said he felt he owed it to them so they would not be disappointed or embarrassed later on in life.

Do you ever feel this way about all that Santa Claus symbolizes for our children? What is the answer anyway? We must be honest; I know that. Perhaps it is best not to tell our children these rhymes about wishes and stars; then they won't be disappointed. And while we are at it, what about the great promises of Christ: "Ask and ye shall receive, seek and ye shall find, knock and shall be opened unto you, for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "I am the resurrection and the life, saith the Lord, he that believeth in me shall never die." What about these things? Are they empty forms, vain repetitions, and pious phrases only? Are they the faint echoes of the human race whistling in the dark to keep up its courage? Let us face these things in all their stark naked reality for us.

It was with heavy heart that I walked in, with the four children, to the church. We went down into the basement. The boys found the plug and turned on the spotlight that illuminated our red church doors. As we groped our way upstairs and out through the darkened church, the memories came flooding back to me. I don't know what that young mother of not so very many years ago had wished for. She was always in love with beauty, with music and the poetry of life, and she had eight children with whom she shared this love. I don't

know what she wished for, but I do know that within a year or so of that night she was dead.

She died in agony with her child trying to be born. The doctor put on the death certificate where it asked for the cause of death, "Excessive labor too near childbirth." That is what happened not long after she wished upon a star. I know that is so. And many people would say that that is a symbol of what happens whenever we wish for something great and wonderful. The world is like that. It is hard and cruel; you don't really get what you want, and the sooner you face it the better.

I don't know what my little girl wished for that night after Christmas, but was it wrong for me to tell her the story and the rhyme that went with it? My heart was like lead as I bolted the door and snapped the lock and headed for home. The sky by now was full of stars and I hated to look at the bright one; it seemed to have reminded me of a betrayal. But I had to look; something compelled me to. It was still strong and bright and clear, but now there was a great difference in its appearance. Just as unmistakably as I stood there, it formed the center of a great silvery cross written on the evening sky for me.

There was my answer. The star is the promise of the granting of a wish on the condition that we embrace the Cross of Jesus Christ, and make every wish through His Death and Resurrection. And whenever we wish upon a star, Christ is there waiting for us to come to Him and follow wherever He leads through the Cross. There it was as plain as day for all to see: the Cross is the only guide to the place where all wishes are granted, for the Cross is the throne of Christ our King. If we wish with all our heart and soul, that wish will come true; that is the promise of Christ and it is true, but the Cross comes first. We are to obey Christ first, and then His promises come true. Ask and seek and knock were not given as apart from ourselves; they will be answered as we give ourselves to Him.

All wishes and hopes and aspirations that seek anything less than Christ and His Cross are foreordained to failure. This is why our wishes sometimes betray

us, because we wish without the Cross. Our Lord¹ said, "For he who would save his own life shall lose it, and he who would lose his life for my sake shall find it." This is the Cross written out in a single sentence; it is the thing we say when we sign ourselves with the Cross. "Cross my heart and hope to die," we say. This is what we affirm when we wish upon a star.

I don't know what my little girl wished for that night after Christmas, but I do know that, if she really and truly wished for what was in her heart, it will be granted. For God is back of every sincere and humble wish of every human heart. So I'll continue to wish for the Cross, a liberation from self into His service, which is the only perfect freedom.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$ 484.80
Dorothy Worthington	20.00
Rev. and Mrs. W. E. Frieman, Jr.	10.00
Lois P. Howell	5.00
Lula Bafford	5.00
Sallie P. Coxe	5.00
Helen W. Deming	5.00
Mrs. John E. Gomez	5.00
A. W.	5.00
Jane H. Widdows	5.00
	\$ 549.80

Bishop Cooper and Korea

Previously acknowledged	\$1,280.51
Guild of the Holy Child, Kemper Hall, Kenosha	100.00
	\$1,380.51

Presiding Bishop's Fund

Previously acknowledged	\$ 35.00
St. Stephen's Sunday School, Heathsville, Va.	12.00
J. E. B. (Japanese Relief)	5.00
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Chinese Refugees

Glen Raney	\$ 5.00
Korean Children	
Previously acknowledged	\$2,762.35
In memory of G. A. O-B-	1.00
	\$2,763.35

UNING IN: ¹Santa Claus is a corruption of St. Nicholas, fourth-century bishop of Myra, in Asia Minor, whose feast day is December 6th. Because of his reputed generosity to those in need and his kindness to children he has become their patron. ¹The term Our Lord always refers to Christ, the Second Person of the Holy Trinity. When "Lord" is used of God the Father (or of the Godhead itself without conscious thought of the three Persons), it is "the Lord."

Is Something Wrong With Our Music?

Churchpeople may have reason to complain that hymns and anthems are too long, too many, or just not right.

By the Rev. R. A. Isaac

Rector, St. Stephen's Church, Woodlawn, New York City

SKILLFUL use of the Church's vast reserve of music can enhance the beauty of any Prayer Book service.

In the current spate of liturgical study* comparatively little attention has been given to the intimately related subjects of liturgy and music. This is all the more surprising within the Anglican Communion where there has always been a very live interest in the great English Church music tradition.

What Is Liturgical Music

What is liturgical music? A definition for Anglican use might run something like this:

"Liturgical music is music wedded to the words of Holy Scripture and of the Book of Common Prayer. It is also wedded to the action of the liturgy in such a way as to add solemnity and beauty to worship without being obtrusive or fussy. It provides for the regular and wholehearted participation of everyone present by allowing priest, choir, and congregation each to have their separate parts as well as those which are offered by all together."

Our Prayer Book rite provides for

great freedom of choice. This can be either a blessing or a curse, depending upon the use made of such freedom.

What Music To Use?

Here are a few principles to be followed in making selections of liturgical music:

✓ Select music that is artistically good and well within the ability of those who are to perform it. It is best and most effective to do simple things well. Provide for the participation of all the worshippers, but in your enthusiasm for congregational singing do not neglect to provide some interesting things for the choir alone. Avoid solos, duets, trios, and quartets except those which occur within the context of anthems or service music.

✓ Select with the idea of unity within the service and appropriateness to the particular occasion. For example, there may be two hymns or anthems equally suitable for use as an offertory and equally suitable in preserving the liturgical unity of a service, but one of the two possible hymns or anthems may also be closely related to the theme of the sermon on that day.[¶] Such fine points, when they can be worked out with the clergy, will add greatly to the beauty of the service, and to their psychological and therapeutic value for the group and for the individual.

✓ Be very conscious about the length of the various compositions. Good liturgical music should cover the liturgical action without falling short of it on the one hand, or unduly delaying it on the other. For example, one might select only two verses of a hymn which is appropriate for a gradual when the altar book is to be moved only from one corner of the

altar to the other; three verses or four, depending upon the length of the stanzas and the length of the chancel, if the Gospel is to be read at the chancel step. One further word about hymns. Select verses carefully so as to preserve the sense and complete the meaning. To use the first three verses of a hymn often leaves the whole thing without any point.

It may be better, for example, to select the first, third, and last verses.

✓ When making preparation, go through the entire service in its proper order including the Collect, Epistle, and Gospel, or the lessons for Morning and Evening Prayer, at least once and preferably twice, in order to see how unified it is.

✓ Do not fear silence. Planned liturgical silence is too often neglected. Unplanned silences are awkward.

✓ Strive for interest but not for novelty. Use hymns of various periods and schools and meters. Variety of this kind can create interest without destroying the unity.

Efforts To Improve

Serious efforts to improve Church music have been initiated in only a few cathedral and larger parish churches. Many small parish churches and missions have espoused the cause of good liturgical music, but a vast number of churches both large and small remain virtually untouched. In some places the music, as music, is well done but the repertory is not in keeping with the Anglican tradition nor particularly suited to the Prayer Book rites.

On the whole, the number of publications which deal in whole or in part with music and the Prayer Book rites

*The past 50 years have witnessed a mounting interest in liturgical study throughout the whole Christian world as Catholics, Papal and non-Papal, have reexamined their ancient rites with a view to revision. Along similar lines, denominational Protestant bodies seek to improve their worship services by developing new forms or by adopting segments from some of the ancient ones which were renounced at the time of the Continental Protestant Revolt. This new interest in liturgics has not been narrowly confined to the rites and ceremonies of public worship but extended into every related field. Some scholars have given their time to a study of liturgy and depth psychology; others to liturgical arts. There has been a tremendous interest in the relationship of liturgy to sociology as seen in the priest-workmen and similar experiments in France, Belgium, Germany, and to some degree in England and America.

TUNING IN ¶It is because of the close relation of the music to the other parts of the service that Canon 24 ("Of the Music of the Church") places its control in the hands of the rector or priest-in-charge: "It shall be the duty of every Minister

to appoint for use in his Congregation hymns or anthems authorized by the Rubric, or by the General Convention of this Church, and with such assistance as he may see fit to employ from persons skilled in music, to give order concern-



GOOD LITURGICAL MUSIC*
Solemn but not fussy.

is not large.† The influence which they have had in America would appear to be considerably less than one might expect.

The American Church sorely needs an institution comparable to the Church of England's Royal School of Church Music, where clergy and musicians can

■ A few first-rate books which deal in whole or in part with music and the Prayer Book rites have been produced in England: W. Davies and R. Grace, *Music and Worship*; G. Gardner and S. H. Nicholson, *A Manual of English Church Music*; S. H. Nicholson, *Quires and Places Where they Sing*; A. S. Duncan-Jones, *Church Music*; Stuart Morgan, *Music in the Village Church*; M. H. Phillips, *The Singing Church*. Also *Principles and Recommendations*, a publication of the Royal School of Church Music, and *Music in Church*, a report of the Archbishops' Committee published in 1922, revised in 1932, and a completely new report with the same title in 1951. In America Canon Winfred Douglas published his Hale Lectures, *Church Music in History and Practice*, which contains a lot of liturgical material. There are other histories of music containing varying amounts of material having to do with liturgy and some histories of liturgy that have a considerable amount of material on music. In 1927 the Joint Commission on Church Music published *The Choral Service* and in 1952 *Music for Church Weddings and Music for Funerals*. The Hymnal 1940 contains many fine new hymns and hymn tunes and an excellent section of service music. In 1954 the Columbia Masterworks Records recorded some of this service music on a 12 inch LP record bearing the title *Music of the Liturgy in English*. This recording was made under the auspices of the Joint Commission on Church Music and was issued to exemplify proper interpretation and use.

A widespread desire for the enrichment of the services for the Sundays and Holy Days of the church Year resulted in 1952 in a publication by Morton C. Stone and Ray F. Brown entitled *Anthems of the Day*, wherein selected passages from Holy Scripture, far superior and more appropriate than those frequently borrowed from the Roman Missal, have been set to both plainsong and Anglican chant and may be used for Introit, Gradual, Offertory, and Communion as variants for the more familiar practice of using hymns. Everett Titcomb has recently published a little booklet, *Anglican Ways*, which has to do with varieties of ceremonial used in Anglican services, requirements for the smooth and dignified ordering of the same.

ing the tunes to be sung in his Church. It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance." Thus the hiring of the organist is his prerogative, not of the vestry (even though this body

come from churches large and small to receive expert advice and training in matters musical and liturgical, a place where the best music is available and from which it can be borrowed, or purchased at a discount—a college of Church music on the same scale as the College of Preachers, and operated in much the same way. Such a college would be of infinite value in raising the present standards of Church music in America. Perhaps some day a dream such as this can be realized. In the meantime a great deal can be done to further the cause through diocesan institutes and conferences on Church music.

What frequently passes for liturgical music is quite likely to be anything but liturgical in that it

(1) is unrelated or only vaguely related to the theme and mode of the service or of the day;

(2) is ill-suited to the place in the service for which it has been chosen;

(3) does not provide for the participation of all the worshippers; and

(4) is often of such length as to delay unduly the liturgical action.

Sometimes it consists of notes poorly set to words and written in a style quite unworthy of liturgical language and for this reason cannot even be considered good music.

The fact that a piece of music bears the title of some portion of the liturgy does not make it either worthy or liturgical, and furthermore what might be very properly considered good liturgical

*Choir boys pictures are from Church of St. John the Evangelist, St. Paul, Minn., which has had an excellent men and boys choir (present size: 50) for over half a century. Choir master is C. Wesley Andersen, a leading organist of the northwest.

music for the Roman rite is not necessarily so for the Book of Common Prayer.

The Trouble with Translation

Music set to words usually suffers greatly through translation of the text. Latin, for example, is by and large a polysyllabic language, whereas English has a great number of monosyllabic words. This is the great problem in adapting English translations to plainsong melodies written for the Latin. This is why the strict application of the rules of the Gregorian psalm tones cannot be made to English texts of the psalms. It is possible, as the superb work of the late Canon Winfred Douglas has shown, to have English words beautifully set to plainsong, but it requires some slight infractions of the plainsong rules in dealing with the English syllables.

There is also the further point that music written for the Roman rite is quite likely to be too long for Anglican use since so much of the Latin service, as it is customarily celebrated, is inaudible and the music has been conceived in terms of covering the interval of time which would otherwise be observed in silence by all except the celebrant. The participation of the people, a necessary liturgical consideration, is sadly lacking.

The Anglican Communion has a glorious musical tradition of its own and, in the Episcopal Church in the USA, a liturgical use of music which is governed by the canons and by the rubrics of the Book of Common Prayer.

With the freedom of choice provided by the Prayer Book, unity can be preserved without strict uniformity. By skillful choice that unity can be enhanced by a particular appropriateness to the specific occasion. Also, in its flexibility, it can the more easily be adjusted to many different situations, to large parish churches and small chapels, and to many varying degrees of ceremonial. There is freedom to choose certain stanzas of a hymn, a certain number of selected psalm verses, a long anthem or a short one, all depending upon the particular place in which it is to be used.

The difficulty with a system such as this is that added burden of responsibility that it places upon Church musicians and clergy—that of being familiar with a vast repertory of Church music and of being able to select skillfully from it those things which are suited to the particular occasion and situation, including the ability of the persons who are to perform it. But the rewards of such a system, in terms of liturgical enrichment, are infinite.

may pay the organist), but of the rector or vicar, who also has the responsibility of selecting the personnel of the choir and of the hymns and other music sung. Many of the clergy, however, delegate such responsibilities to others.

Names of the Church

A CONTINUING stream of letters assures us that the question of the name of the Church is very much alive in Churchpeople's minds. Accordingly, it seems appropriate to begin our editorial discussions in 1955, a General Convention year, with some further consideration of the subject.

The real name of the Church, as far as can be discovered from biblical, patristic, medieval, and modern use, is just that—the Church. Any modifiers that accompany the name, such as the four great "notes" in the Creeds—One, Holy, Catholic, and Apostolic—are essentially descriptive adjectives rather than a part of the name.

The portion of Christ's Church to which we all belong indicates its acceptance of this point of view by the title page of the Prayer Book, which reads: "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States of America." Throughout the main body of the Prayer Book, the prayers, rites, sacraments, and ministry of "the Church" are referred to as such, without any limiting phrase to suggest that we are doing something "Episcopalian" or "Anglican" when we offer common prayer.

Denominational identification is studiously avoided by Anglicanism wherever possible. Our peculiar genius, at its deepest and best, is to reject the concept that we have a peculiar genius. The maintenance of our integrity against the Roman Catholics on one side and the Protestant denominations on the other is forced upon us unsought by the tragedies of history. Like a child with separated parents, we cannot give our whole heart to either lest we lose the other irrevocably.

All that Anglicanism really wants to be is "the Church" of a particular area—not "Roman," not "Protestant," not "Anglican," not "Episcopal" nor "Protestant Episcopal." And the extent to which this concept is borne out in practice is graphically shown by the names of the several parts of the Anglican Communion today. These are:

- The Church of England
- The Church in Wales
- The Church of Ireland
- The Episcopal Church in Scotland
- The Church of England in Canada
- The Church of the Province of the West Indies
- The Church of India, Pakistan, Burma, and Ceylon
- The Holy Catholic Church in Japan
- The Holy Catholic Church in China

The Church of the Province of South Africa
 The Church of the Province of West Africa
 The Church of England in Australia and Tasmania
 The Church of the Province of New Zealand
 The Protestant Episcopal Church in the United States of America
 (In addition there are a half-dozen extra-provincial dioceses without names of their own.)

Of the 14 parts of the Anglican Communion, ten are simply "the Church" (if the words, "Holy Catholic" are regarded correctly as merely descriptive of the word "Church"). None uses the actual word "Anglican." However, two use the English translation of "Anglicana"—i.e., "the Church of England" in . . . Two use the expressions "Episcopal" and "Protestant Episcopal," respectively, reflecting their historical situation in parts of the world in which the dominant assemblies of the followers of Christ did not accept the episcopate.

Plan for Winning Others to the Church*

By the Rev. WILLIAM PAUL BARNDT,
 Rector, St. James' Church, South Bend, Ind.

As a Church person interested in seeing other people come into the Church through Baptisms and Confirmation will you do these five definite things? You will note that they are quite definite. Do not omit any one of them.

(1) Within the next two days, make a list of five persons that you think might be interested, even mildly, in the Episcopal Church.

Think over those you meet in business or socially. There are probably a number who are not active in any Church.

(2) Say this prayer: "Direct me, O Lord, in leading people to Baptism and Confirmation, especially the following: (here insert the names of your friends), through Jesus Christ our Lord. Amen."

(3) Within the week, make an occasion to talk with at least one of the five persons on your list, and invite him or her to go to Church with you.

(4) Bring that person or one of the others to Church next Sunday, see that he or she meets the rector, and at least five parishioners.

(5) When an inquirers' class starts invite those on your list to come with you to the first session of the class.

See what will happen, under God's guidance, when you take these five steps. Will you take them? Holding to the time-schedule suggested is important because it avoids putting things off.

*From *Episcopal Church Times*.

The New Testament name of the Church, like most Christian terminology, began as an exceedingly plain and unambitious piece of nomenclature. The Greek word *ekklesia*, used more than 100 times in the New Testament, just means "assembly," with much the same connotation as "town meeting"—a duly called gathering of the citizens. Our English word, "Church," however, has a richer etymology. It comes from a Greek word meaning "the Lord's." So, all we are or desire to be, as Anglicans, is the Lord's people of our several geographical areas.

But circumstances do not permit us to be in communion with others whom we gladly or grudgingly recognize to be the Lord's people. Hence, in such places as Scotland and the United States, where the obligation of distinguishing ourselves from other Christians is laid upon us as the minority group, it is necessary to adopt some identifying word besides the geographical designation that would suffice if the Lord's Church were one.

Prompted by the high experience of the Anglican Congress, a number of our correspondents have suggested that this identifying word should be "Anglican." Such terminology would focus attention on our membership in the worldwide fellowship of Churches in communion with the see of Canterbury; it would be a tribute to our origin and a recognition of our present ties.

While there is much to be said for calling ourselves "the Anglican Church," there are also important arguments against it. The Church of England in Canada, which is also encumbered by an unnecessarily long and awkward title, has not been able to bring itself to adopt officially the term, "Anglican," in spite of the fact that the term is more widely used in that part of the world than in the United States and is no more specific reference to another country than the phrase, "of England," in its present title.

Why? For a variety of subtle reasons which may be summed up in the fact that people don't like it. "Anglican" (like "Roman") is a word which seems to embrace a particular designation a bit too eagerly, to convey the suggestion with regard to other bodies of Christians that we are deeply entrenched in our peculiar ways, that we think we can improve on being "the Lord's" by being "the Lord's—English style." This would mark the acceptance of one thing that Anglicanism has through the centuries resolutely resisted—the denominational idea.

As a practical matter, to change "Protestant Episcopal" to plain "Episcopal" would simply bring our written instruments into conformity with well-nigh universal popular usage. It would in no way prejudice our desire ultimately to belong to a body which cannot best be simply described as "the Church in the United States of America." But to call ourselves "the Anglican Church" would mean a more than 99% change in popular usage, a substitution of the unfamiliar for that is familiar even if it is not understood, and

Chorus from the Dark

I

INSIDIOUSLY, brutality becomes the norm. God-summoned prophet minds are overwhelmed by scouring tides of cruelty and pain. Knobbed cudgels fall on those who fail; blows beating shoulders with the most to bear. Like blunt knives macerating flesh the sullen eyes of men behind barbed wire spread desolation from their dulled and hopeless stare.

Stuffed, hollow men remain aloof and let stupidity become endemic. Where wise, efficient leadership should be, the smug blind totter on a sheer-edged cliff above a boiling sea.

II

We bear the mark of Cain: the angry brand.

III

Though we have sinned, though we have sinned, forgive. Let earnest aims atone, that we may climb the rock-strewn slide from war and in our understanding reach Thy peace. Amen.

EUNICE POND LASALLE

would appear to be a step away from the objective of simply being "the Church."

In the realm of internal Church tensions, those of Liberal or Evangelical persuasion who think that popery lurks in the ancient usages of the Church of England would unquestionably be alarmed by "Anglican" and would be able to call to their support those who are quite contented today to be "Episcopalians." Indeed, there is a rather inexplicable impression in some circles that "Anglican" and "Anglo-Catholic" are interchangeable terms.

THE LIVING CHURCH would be somewhat happier to have this Church known as the "Holy Catholic Church in the USA," on the model of the Japanese and Chinese Churches; for these two adjectives are hallowed and meaningful descriptions of the whole Church of Christ which could nevertheless serve to distinguish our Church from others. However, we would not be entirely happy about a terminology which was used by any group in the Church—even our own—as a weapon of interior controversy. These problems must be solved by discussion, prayer, fasting, and the exercise of Christian charity, not by labels and proof-texts to discomfit the "enemy."

Our proposal to shorten the name of the Church to "the Episcopal Church in the United States of America" is advanced, we hope, in a truly non-partisan spirit. It is not advanced with the object of changing the Church in any point of doctrine, discipline, or worship, but precisely to remove the temptation to use the Church's name in partisan strife and to make it conform with popular usage and sound modern principles of terminology.

Interpreted, the Gains

TWO priests of the Church, the Rev. William J. Wolf, professor of theology at Episcopal Theological School, Cambridge, Mass., and the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York, will appear as authors in "The Christian Faith Series," to be launched January 20th by Doubleday & Co.

Dr. Wolf will do the second volume of the series, *Man's Knowledge of God*, which will be a study of God's revelation of Himself in history and of its meaning for contemporary man. It will be published February 17th.

Dean Pike is the author of the third volume of the series, *Doing the Truth*, which is described as "A Summary of Christian Ethics." This will appear on March 17th.

Initial volume of the series, to be published January 20th, is *The Renewal of Man*, by Alexander Miller, lecturer in religion at Stanford University. It is subtitled "A 20th-Century Essay on Justification by Faith."

Each volume of the series will contain an introduction by Reinhold Niebuhr, the well-known theologian and general editor of the series. The series will aim to interpret for the general reader the gains in understanding which have come out of the current rebirth of interest in theology.

In Brief

TOWARDS A PATRISTIC CEREMONIAL. SPCK Filmstrip 1202. Introduction and commentary by J. O. Cobham. SPCK, Northumberland Ave., W.C. 2, London, England, 1954. 10/- (approx. \$1.50).

A filmstrip of 30 frames showing 1662 English liturgy according to an adapted "Patristic ceremonial," based on conviction



that "the traditional appeal of the Church of England" is to "the primitive Church of the ancient fathers."

Priest celebrates from behind altar, assisted by deacon and clerk; altar is bare of ornaments, save for book and sacred vessels; hanging Chi Rho and hanging lamp

take place of cross and candles, respectively; rite includes Offertory procession, altar of prothesis (for preparation of elements), etc.

Interesting. Will fit standard size single frame projector.

THE HUMAN SITUATION. By W. MacNeile Dixon. St. Martin's Press, 1954. Pp. 448. \$3.50.

The Gifford Lectures delivered in the University of Glasgow 1935-1937. A book first published in 1937 and reprinted several times since.

CHURCH AND STATE THROUGH THE CENTURIES. A Collection of historic documents with commentaries. Translated and edited by Sidney Z. Ehler and John B. Morrall. Newman Press, 1954. Pp. xiv, 625. \$6.75.

The documents range from Emperor Trajan's letter to Pliny concerning the treatment of Christians (113 A.D.) to Pius XII's excommunication of Communists (1949). The book, put out by a leading Roman Catholic publishing house, will serve as a useful reference guide.

THE STORY OF RELIGION. Written and Illustrated by Mabel Mandeville Pyne. Houghton Mifflin, 1954. Pp. 54. \$3. Age group 8-12.

Impressive in its illustrations, but treatment of Christianity oversimplified to the point of distortion.

THE ADVENTURE OF LIFE. The Things Everyone Over Fourteen Should Know. By "The Skipper." Carwall, Ltd., 85 Manor Rd., Wallington, Surrey, England, 1954. Pp. 72. Paper, 1/6 (about 25 cents).

Discusses not only sex, but music, art, literature, games, sport, health, money matters, etc., with a good admixture of

religion: "If our religion is any good, it is part of our daily life. That is why an attempt has been made to isolate it in the book."

Written with British conditions primarily in mind, but containing much sound advice for young people anywhere.

EVANSTON SCRAPBOOK. By James W. Kennedy. Sowers Printing Co., Lebanon, Pa., 1954. Pp. 124. Paper, 25 cents a copy. 10 or more, 35 cents postpaid.

This attractive booklet by the author of *Evanston Notebook* is subtitled "An Account of the Second Assembly of the World Council of Churches, held in Evanston, Illinois, August 15-31, 1954."

HAITI: The Black Republic. The complete Story and Guide by Selden Rodman. Devin-Adair, 1954. Pp. xvii, 160. \$5.

A book about Haiti by a well-known author, poet, photographer, and art critic who has visited the island nine times.

Contains references to work of Episcopal Church, especially in connection with Bishop Voegeli's sponsorship of native art in his cathedral, shown among the many illustrations of this attractively produced volume.

A MINUTE OF PRAYER. Prayers of All Faiths, for Every Purpose and Every Occasion. Compiled and edited by Christopher Cross. Pocket Book Inc., 1954. Pp. xii, 339. 35 cents.

Material divided into four categories—Protestant, "Catholic," Jewish, and Christian Scientist. Some of Anglican contributions are included under "Catholic" prayers. Of limited use to Episcopalian.

VISIBLE AND INVISIBLE. By Lurette M. Prichard. Bond Wheelwright Company, New York, N. Y., and Poland, Maine, 1954. Pp. 37 and frontispiece. \$2.00.

Friends of the late Canon Prichard, sometime rector of St. Mark's Church, Mt. Kisco, N. Y., will be interested in this book of brief meditations by his widow. Most of them deal with the loneliness of man in his search for God.

"Arguments" Inserted

A Review by HOWARD T. FOULKES

THE DIVINE COMEDY of Dante Alighieri. Translated with introduction and notes by H. R. Huse. Rinehart, 1954. Pp. xviii, 492. \$5.

During recent years there have been a number of translations of Dante's Inferno, but H. R. Huse has produced the first translation in recent years of the Entire Divine Comedy, of which the Inferno is a part.

The translation preserves the form of the short lines and tercets of the original, although in prose rather than verse. Instead of the "Arguments" being placed at the head of each canto they are in-

serted at points within the poem where they seem the most useful. This makes it easier for the reader unacquainted with the original to follow the course of the narrative.

Little or no knowledge of Dante or his times is presupposed. To read the Inferno alone, as is so often done, gives a very limited idea of the poem. One who wishes to understand the middle ages cannot do better than read the Divine Comedy in its entirety.

This thoroughly complete and readable translation makes the task an easy one.

WASHINGTON

Village in Palestine

A "village in Palestine" has been built in plastic by Church school pupils at All Saints', Chevy Chase, Md. Some of the scenes portrayed are the market place, a family, and a scene in the fields. Figures made to scale and wearing authentic costumes give an idea of life in Palestine. The project was under the auspices of the Christian Education Department of the diocese of Washington. The village was placed on display in the vestibule of the church and was to remain there until after the Christmas holidays.

The Gentle House

Anne Perrott Rose, author of a new book entitled *The Gentle House*, is in private life Mrs. Arthur Wright, a churchwoman from Upper Montclair, N. J. Mrs. Wright recently addressed the parents' class at St. Alban's, Washington, D. C., on her favorite subject of child rearing, which is also the subject of her books. *The Gentle House* tells the story of a boy she adopted, as her previous book *Room for One More* told of a family which adopted a number of children.

GEORGIA

Lay Management

The Church in Georgia, monthly newspaper of the diocese of Georgia, is under new management, almost entirely lay. Most of the editors of the paper in the past have been clergymen.

W. J. Robertson, active in various causes of laymen's work and editor of the Savannah *Morning News*, has accepted appointment by Bishop Stuart of Georgia as editor of the paper. The Rev. John O. Ford, a perpetual deacon, advertising manager. Kenneth Palmer, the only other layman to edit the paper in the past 20 years, is a consultant. The Rev. Robert E. H. Peebles, who has been editor for several years, has resigned because of new mission work.

MICHIGAN

Friends of Old Mariners'

Mariners' Church, the oldest stone church building in Michigan, is being made ready to move from its 105 year old site on Detroit's waterfront downtown to its new location at Jefferson



PALESTINE VILLAGE
In the vestibule.

and Randolph about 800 feet away. The move involves transporting the old church across Woodward avenue, Detroit's main street, to the site of the old Indian Council House where Protestant Church services were first held in Michigan.

Mariners' will be the only church in the heart of Detroit's fast developing civic center. The cost of the move is being borne by the city of Detroit.

Recently, the newly organized Friends of Old Mariners' was given \$75,000 by the Rands Family Foundation for the construction of a bell tower to enhance the appearance of the church. The tower will be of old stone to conform with the weathered appearance of the church.

Episcopal chaplains to the city and county courts will make their headquarters in the building. A downtown bookshop and Episcopal Information Center [see L. C., November 7th] are also planned.

Friends of Old Mariners' is an inter-denominational city-wide group, organized to help the church in any way possible and to keep the public aware of Mariners' continuing importance in the community.

MARYLAND

Citizens of the Year

The Girl Scouts of Oakland, Md., named the Rev. John Atwell and Mrs. Atwell Oakland "Citizens of the Year," at ceremonies held recently in Oakland.

The scouts pointed out in their cita-

tion of Mr. and Mrs. Atwell what they had accomplished in their activity in young peoples' programs, and the church and welfare work among the needy in the county. Presentation of a gift was made by one of the Girl Scouts. Mr. Atwell has been diocesan missionary in Garrett County since 1950. In January he will become rector of St. Matthew's Church, Oakland, in addition to his other duties.

OKLAHOMA

Windshield Sticker

A windshield sticker with the words, "The Episcopal Church," are being sold by laymen of the diocese of Oklahoma for use as a means of identification of Church members and a way of raising money in individual parishes.

The Oklahoma laymen have found the sticker to be a successful money-raiser in the parish.

All lay groups within a church can conduct sales on it which give a 40% profit, according to material issued by the Oklahoma laymen.

CONNECTICUT

Catholic Apostolic Church

The diocese of Connecticut received recently from representatives of the Catholic Apostolic Church the gift of a property located at South Marshall and Case Streets, Hartford, Conn., the Catholic Apostolic Church having decided to

UNING IN: The Catholic Apostolic Church was founded by followers of Edward Irving, who had been a minister of the established Church of Scotland. Despite this connection, its worship incorporates many features of Catholic ceremonial —

vestments, candles, holy oils, chrism, etc. Its official book of services is an interesting and dignified liturgical document, comparable in its ordered forms to the Book of Common Prayer, but more "ritualistic."



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DIOCESAN

discontinue its services of worship there.

It is planned to move the congregation of St. Paul's Church, Hartford, to the newly acquired building early in the New Year.

The Catholic Apostolic Church originated in the British Isles in 1831 and extended later to Germany and the United States. Twelve men were set aside as leaders or "apostles," the last of whom died in 1901. There have been no further ordinations since that time. Therefore, of necessity in recent years the work of the Catholic Apostolic Church has gradually been discontinued and its members in this country have generally become identified with the Episcopal Church.

SOUTH FLORIDA

Sunday School to Parish

Beginning as a Sunday school in 1946, St. Mary's Church, Tampa, Fla., has grown to a parish which has recently completed a \$100,000 campaign. Regular services were started in 1950 when St. Mary's was organized as a mission. It became a parish in 1952, and now numbers 600 communicants.

SACRAMENTO

Ship's Hull

The oldest established Episcopal church in California, St. Paul's in Benicia, has observed its 100th anniversary. St. Paul's was founded in the Old Capitol Building, the first service being conducted by a major in the U.S. Army who was a lay reader. The present church building was consecrated in 1860. It is a landmark in the maritime community of Benicia, its ceiling being shaped like a ship's hull. For many years it was the cathedral church of the diocese, before the removal of diocesan headquarters to Sacramento.

PENNSYLVANIA

Motor-Strikers

Restoration of the carillon of the Church of the Holy Trinity in midtown Philadelphia marks what is believed to be the first installation of motor-strikers in America for the playing of a carillon. This renovation, costing over \$6,000, represents a united effort of parishioners and interested contributors.

Since the Rev. Harry S. Longley, rector, dedicated the restored bells, a group of people in the parish have volunteered to play them for 15 minutes each day between noon and one p.m., and between five and six p.m. This guild of carillonneurs is now providing a ministry of music much appreciated in downtown Philadelphia.

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DEATHS

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

Duncan H. Browne, Priest

The Rev. Duncan H. Browne, retired rector of St. James' Church, Chicago, died December 9th in Osterville, Mass., where he had been living. He was 75 years old.

As a chaplain during World War I, Mr. Browne received the Silver Star foravery.

Mr. Browne had served the Bronx church House in New York, Christ church, New Brighton, N. Y., and St. John's Cathedral, Denver, Colo. He was rector of St. James', Chicago from 1924 to 1951. He is survived by two sons, Lester of Delmar, N. Y., and Duncan,

Richard Wilkinson, Priest

The Rev. Richard Wilkinson, D.D., retired priest of the diocese of Alabama, died December 5th at the age of 83, in Augusta, Ga., where he had been living since his retirement in 1936. A native of Lancashire, England, he came to the United States as a young man and attended Central College, Fayette, Mo. He was ordained by Bishop Burton of Lexington in 1917. From 1918 till his retirement he was rector of St. John's church, Montgomery, Ala. Since then he has been active in supplying parishes and near Augusta, Ga. He is survived by three sisters, a brother, two daughters, a grandson and three great-grandchildren.

Eugene duPont

Eugene duPont of Owl's Nest Road, Greenville, Delaware, died December 4, 1954 at the age of 80. He died less than a month after the death of his wife, Ethyl Pyle duPont. [L. C., December 12, 1954.] Mr. duPont was a member of Christ Church, Greenville, Del. Mr. duPont was a great-great-grandson of the founder of the duPont family and had been a director of the company since 1917. The Eugene duPont Memorial Convalescent Hospital at Wilmington, the former duPont estate, is among the contributions he made for improvement of hospital facilities. In establishing this memorial to his parents, he provided not only the funds for its construction but additional financial means for its operation.

Mr. duPont is survived by four children; Mrs. Benjamin S. Warren, Jr., of Grosse Pointe, Mich.; Mrs. Francis J. Wetherill, Chestnut Hill, Pa.; Eugene duPont III of Dauphin (suburban Wilmington), Del.; and Nicholas J. duPont, Snuff Mill Road (suburban Wilmington).



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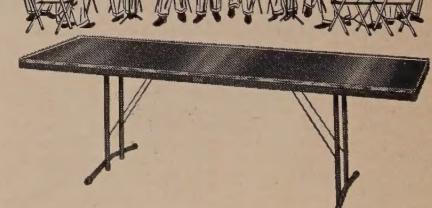
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CHANGES

Appointments Accepted

The Rev. John P. Ashey, II, formerly curate of St. Luke's Church, Monrovia, Calif., will on February 1st become vicar of St. Patrick's Mission, El Cerrito, Calif.

The Rev. Paul Doane Collins, who has been serving the Church of St. Michael and St. Mark, Brooklyn, has been appointed chaplain of the English church in Brussels, Belgium, by the Lord Bishop of Fulham.

The Rev. Charles L. Conder, formerly chaplain of St. Christopher's Chapel Trailers, Thermal, Calif., and vicar of St. John's, Indio, Calif., will on February 1st become archdeacon of Lincoln County, New Mex., in the missionary district of New Mexico and Southwest Texas.

The Rev. Nicholas Kouletsis, formerly vicar of St. David's Church, Garland, Tex., is now vicar of the Church of St. John the Baptist, Corona, Calif.

The Rev. Charles B. Mauch, formerly rector of Christ Church (Old Swedes), Upper Merion, Pa., with address in Bridgeport, is now in charge of St. Martin's Church, Oak Lane, Philadelphia.

The Rev. William D. McLean, Jr., formerly rector of St. Peter's Church, Butler, Pa., will on January 15th become rector of St. Paul's Church, Chicago.

The Rev. Walter Kelley Morley, formerly chaplain of Ruge Hall, Florida State University, Tallahassee, Fla., is now in charge of St. Mark's Church, Chattahoochee, Fla., and is chaplain to mental ill patients at the Florida State Hospital and to young criminal offenders at the Apalachee Correctional Institution.

St. Mark's is currently engaged in a financial campaign to secure funds for a chapel and adjacent property for a future parish house and rectory. The number of members of the Episcopal Church in Chattahoochee is small, but the local congregation, which has been holding services at the hospital, will coöperate with hospital authorities to help selected patients from among the thousands at the hospital to attend services and other activities on the new church property.

Work that has been done so far at the hospital under the Rev. Robert Parks, of St. Paul's Church, Quincy, has encouraged the diocese of Florida and the Mission of St. Mark to expand its work in this manner. Address of Rev. Mr. Morley: 532 Chattahoochee St.

The Rev. Ernest A. D. Phillips, formerly rector of St. Mark's Church, Le Roy, N. Y., is now curate of Christ Church, Fitchburg, Mass. Address: 98 Ross St.

The Rev. Ian Robertson, retired, formerly rector of the Church of the Good Shepherd, Hemet, Calif., is now in charge of St. Elizabeth's Mission, San Diego, Calif.

The Rev. Gordon H. B. Rutter, formerly of Oak Bay, New Brunswick, is now serving St. Paul's Church, Portsmouth, R. I.

The Rev. E. William Strauser, formerly locum tenens of Christ Church, Lockport, N. Y., is now rector of Christ Church, Burlington, Iowa. Address: 621 N. Fifth St.

The Rev. Peter B. Tomkins, formerly in charge of Christ Church, Rouses Point, N. Y., and St. John's, Champlain, is now rector of St. Paul's Church, White River Junction, Vt.

The Rev. Alfred Vail, who recently completed his studies at Seabury-Western Theological Seminary, is now in charge of St. James' Church, 409 E. Lancaster Ave., Downingtown, Pa. He was ordained deacon in October.

The Rev. Bernard F. Young, who was recently ordained to the perpetual diaconate by the Bishop of Oregon, has transferred to the diocese of Olympia, where he will work under Bishop Bayne.

The Rev. John M. Young, Jr., formerly rector of St. Bartholomew's Church, Chicago, will on

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CHANGES

uary 10th become rector of St. Paul's Church, Ill.

Armed Forces

chaplain (Capt.) John H. Stipe, formerly serving in Yang-gu, Korea, is now serving in southern Japan, in Sasebo City, island of Kyushu. Address remains the same: HQ 24th Med. Bn., O 24, c/o P. M., San Francisco.

Resignations

The Rev. Walter S. H. Parker has resigned as rector of the Church of St. Mary the Virgin, Diner, Ore., and St. Andrew's, Florence, and now engaged in secular work. Address: c/o General Delivery, Martinez, Calif.

Changes of Address

The Rt. Rev. Dr. G. Ashton Oldham, retired Bishop of Albany, will have as his permanent address after January 16th: 10 University Circle, Charlottesville, Va.

The Rev. Richard R. Anderson, who recently became rector of St. John's Church, Alma, Mich., formerly addressed on W. Lincoln Rd., may now be addressed at 505 Harvard.

The Rev. Charles J. Burton, chaplain to Bishop of Western New York, formerly addressed 37 W. North St., Buffalo 1, may now be addressed at 1114 Delaware Ave., Buffalo 9.

The Rev. Warren I. Densmore, rector of St. y's Church, Tampa, Fla., formerly addressed Empedrado St. and on S. Dundee, may now be addressed: 202 S. Bradford, Tampa 6.

Canon Warner L. Forsyth, canon missioner of East Tawas mission field in the diocese of Michigan, formerly addressed in East Tawas, may be addressed at 6152 Ridge Rd., Oscoda, Mich. (Christ Church, East Tawas, is now a parish and the Rev. Richard P. Jennings, formerly assistant to Canon Forsyth at Christ Church, is rector.)

The Rev. Rush R. Sloane, who recently became or emeritus of the Church of St. John, Latonia, Locust Valley, L. I., N. Y., may now be addressed at 5 Circle Dr., Glen Cove, N. Y.

The Very Rev. George S. Walton, retired, formerly addressed in Marquette, Mich., and in Export, Tex., is now living at Cuddihy Field

Convalescent Home, Cuddihy Field, Corpus Christi, Tex. The dean is past his 87th birthday.

Ordinations

Priests

Alaska—By Bishop Gordon: The Rev. Thomas Grover Cleveland, at St. Paul's Church, Holikachuk, Alaska, on December 8th; presenter, the Rev. Glen Wilcox; preacher, the Rev. R. B. Greene. To continue his work at Holikachuk and Shageluk in Alaska.

Bishop Gordon and the two priests flew 400 miles in the Blue Box (the Bishop's plane) for the ordination service; weather report: 35 degrees below zero. The church was crowded with the Indian people of the area; six made the trip by dogteam from the nearby village of Shageluk. After the service the women served a bountiful feast and there were games and dancing.

Arkansas—By Bishop Mitchell: The Rev. John Earl Shoemaker, on December 4th, at St. Paul's Church, Fayetteville, Ark.; presenter, the Rev. M. J. Lindloff; preacher, the Very Rev. C. P. Lewis. The ordinand will continue his work as dean of men at the University of Arkansas, Fayetteville; address: 512 Mission St.

Georgia—By Bishop Stuart: The Rev. Robert Eli Wilcox, on December 8th, at Christ Church, Augusta, where he will be rector; presenter, the Rev. G. R. Madson; preacher, the Rev. T. P. Ball; address: 2162 Telfair St.

Kentucky—By Bishop Marmion: The Rev. Frank Q. Cayce, on November 30th, at St. Martin's-in-the-Field, Mayfield, Ky., where he will be in charge; presenter, the Rev. E. I. Hulbert; preacher, the Rev. W. R. Hill; address: 204 N. Fifth St.

North Dakota—By Bishop Emery: The Rev. Moses Mountain, on October 25th, at St. James' Church, Canon Ball; presenter, the Rev. William Powell; preacher, the Rev. J. B. Clark; to be in charge of St. Thomas' Memorial Chapel, Fort Totten, N. Dak., and St. Sylvan's, Dunseith; address: Fort Totten.

By Bishop Emery: The Rev. Elliott L. Sorge, on December 10th, at St. Mark's Church, Oakes, N. Dak.; presenter, the Very Rev. J. T. Baker; preacher, the Rev. V. E. Johnson; to be in charge of St. Mark's and of the church at Guelph; address: Oakes, N. Dak.

By Bishop Emery: The Rev. J. Adin Mann, on December 6th, at St. Paul's Church, Rugby; presenter, the Rev. William Powell; preacher, the Rev. Dr. H. R. Harrington; to be in charge of St. Paul's, and of the unorganized mission at Leeds; address: Rugby, N. Dak.

West Missouri—By Bishop Welles: The Rev. John Henry Lembecke, Jr., on December 13th, at Christ Church, Lexington, Mo., where he will be vicar; presenter, the Rev. H. B. Whitehead; preacher, the Rev. E. G. Malcolm; address: 1800 South, Lexington, Mo.

Births

The Rev. Lee Huntington Young, III and Mrs. Young, of Cottage Grove, Ore., announced the birth of their third child, a daughter, Anne Louise, on October 27th.

Other Changes

The Rev. Charles G. Hamilton, of St. Paul's Church, Corinth, Miss., has been renamed chaplain general of the Order of the Stars and Bars, honorary Confederate organization.

Living Church Correspondents

The Rev. William B. Spofford, Jr., correspondent for the district of Idaho, should now be addressed at 440 E. Fourth St., Weiser, Idaho. (The Spoffords, incidentally, are the parents of five young boys, including a set of triplets.)

ACU CYCLE OF PRAYER

January

2. St. Paul's Roosevelt, N. Y.
4. Christ Church, Joliet, Ill.
5. St. Matthew's, Bloomington, Ill.
6. St. Alban's, Dallas, Tex.; Church of the Epiphany, Chicago, Ill.
7. Advent of Christ the King, San Francisco, Calif.; St. John's in the Village, New York, N. Y.
8. Camp Schuyler, West Colton, Conn.

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Rev. Francis Kane McNaul, Jr.
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1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

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CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
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ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
Mp 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting the city.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G & Sch), 11 (MP & Sol), EP 6;
Daily 7, Wed & HD 10; Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30; Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11; S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Sheldon Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11 Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30, Ev 5. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol.); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C. Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 & 3 S. MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D. r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

NEW YORK, N. Y. (Cont.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.

Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC da
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C S
4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers,
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willis,
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun MP 10, Sung Mass with Ser 10:30; Daily
6:30, Mass 7; Int & B. Fri 8; C Fri 7-8 & by appt

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding
Rev. Ralph H. Kimball, r
Sun 8, 10, 11:30; Tues 7; Wed 7:30; Thurs
Fri 8, EP 5:45, C 6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W1
Sun Mass 8 (Daily as anno, HD High 12:15,
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15
anno.) C Fri 12, G 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black face PM; add, address; agno, announced; app, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch, S. Church School; c, curate d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.